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THE REMAINS OF JOHN LOCKE Esq;

VIZ.

I. Some MEMOIRS of the Life and Character of Dr. EDWARD POCOCKE.

II. Instructions for the Conduct of a young Gentleman, as to Religion and Government, &c.

III. The best Method of Studying, and Interpreting the Scriptures.

IV. Sentiments concerning the Society for Promoting *Christian Knowledg*.

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28w

THE

REMAINS

OF

JOHN LOCKE, Esq;

Mr. CURLL,

Exon, July 10. 1714.

I Send you here inclos'd the Five Letters, written by Mr. LOCKE; Four of them Superscrib'd to me, and one to my Friend, who was then writing Dr. POCOCKE's Life. They discover themselves upon what Occasions they were written: which is all that I need say upon this Affair.

I am, SIR,

Your Humble Servant,

R. K.

MVSEVM BRITAN NICVM

THE PREFACE.

THE following Papers were communicated by a Gentleman, who was both an intimate Friend, and a near Relation of Mr. LOCKE's; who conceiving that they would be of Use to the Publick, and no Diſcredit to the Author's Memory, was pleas'd to ſend them abroad in this manner.

The Reader will perceive, upon the Peruſal, that they are not publiſh'd with a View of private Gain, under the Credit of a great Name; they being ſuch Pieces as deſerve the Attention of every one, and handled in that free uncommon Method, which was ſo peculiar to this Writer. They are indeed Letters, but conſiſt not of Form and Ceremony, but of Matters of great Importance; upon which there will be found the Reſult of the Thoughts of one, who as he never endeavour'd to impoſe his Notions upon others, ſo he never gave his Opinion without a due Conſideration; and therefore ſeldom fail'd to convince by Reaſon, and not by Authority.

It were needleſs to be particular upon the Subjects of theſe Papers, tho it may deſerve our Obſervation, That in the Memoirs relating to Dr. POCOCKE's Life, there appears ſuch a Vein of Freedom and Sincerity, and ſuch an unaffected Simplicity and Elegance of Stile, as is hardly to be equal'd in the Writings of any other Author. There are ſome ſtrokes of Affection in them, that nothing but the Warmth of Heart, with which one good Man ſpeaks of another, could utter; and the manner of their being expreſs'd, ſhews, that they flow'd merely from a Motive of Truth and Juſtice. In his Inſtructions to a young Gentleman, there will be found the ſolid and nervous Reaſoning of a true Philoſopher, and the Piety of a good Chriſtian. In them it is viſible, what a high Veneration he entertain'd

tertain'd of the Holy Scriptures, and with what Zeal he recommended them to others. And as these Thoughts were wrote to a private Friend, where the Heart is usually open, and discovers it self most freely, we are sure that we have here his Sentiments of Religion, without reserve: To which, if we add, that they were writ in the Decline of Life, at the time of the best Judgment and Reflection, and when Men are seldom found insincere, the World must receive a just, as well as a true Notion of the Piety of this Great Man.

This last Point deserves the Consideration of those Persons, who have censur'd Mr. LOCKE's *Principles of Religion with great Freedom, and a particular Bitterness. The Charitable will see their Mistakes as well as the Libertines, in this Case; for he no more merits the Ill-nature of the first, than he has a Title to the Esteem of the latter. The Libertines would fain suppose so great a Man their Advocate, and the Zealots take it for granted that he was so; and by this Rule of Judging, the Reputation of no Man is safe from Injuries to his Memory. However, 'tis to be hop'd, that a View of these Letters will satisfy even the Scruples of his Enemies, as well as answer the Desire of his Friends, and the Expectation of the Publick in general.*

FIVE
LETTERS

Written by

JOHN LOCKE Esq;

LETTER I.

Some Memoirs of the Life *and* Character *of Dr.* EDWARD POCOCKE, Regius Profeſſor *of* Hebrew *in the Univerſity of* Oxon.

SIR, *Oates, 23 July 1703.*

Have ſo great a Veneration for the Memory of that Excellent Man, whoſe Life you tell me you are writing, that when I ſet my ſelf to recollect what Memoirs I can (in anſwer to your Deſire) furniſh you with; I am aſham'd I have ſo little, in particular, to ſay on a Subject that afforded ſo much. For I conclude you ſo well acquainted with his Learning and Virtue, that I ſuppoſe it would be ſuperfluous to trouble you on thoſe Heads. However, give me leave not to be wholly ſilent upon this Occaſion: So extraordinary an Example, in ſo degenerate an Age, deſerves for the Rarity, and I was going to ſay, for the Incredibility of it, the Atteſtation of all that knew him, and conſider'd his Worth. The Chriſtian World is a Witneſs of his great Learning; that, the Works he publiſh'd would not ſuffer to be conceal'd: nor could his Devotion and Piety lie hid, and be unobſerv'd in a College

where his conſtant and regular aſſiſting at the Cathedral Service, never interrupted by ſharpneſs of Weather, and ſcarce reſtrain'd by down-right want of Health; ſhew'd the Temper and Diſpoſition of his Mind. But his other Virtues and excellent Qualities, had ſo ſtrong and cloſe a covering of Modeſty and unaffected Humility, that tho they ſhone the brighter to thoſe who had the Opportunities to be more intimately acquainted with him, and Eyes to diſcern and diſtinguiſh Solidity from Shew, and eſteem Virtue that ſought not Reputation; yet they were the leſs taken notice and talk'd of by the Generality of thoſe to whom he was not wholly unknown. Not that he was not at all cloſe and reſerv'd, but on the contrary, the readieſt to communicate to any one that conſulted him. Indeed he was not forward to talk, nor ever would be the leading Man in the Diſcourſe, tho it were on a Subject that he underſtood better than any of the Company; and would often content himſelf to ſit ſtill and hear others debate, in matters which he himſelf was more a Maſter of. He had often the Silence of a Learner, where he had the Knowledg of a Maſter: And that not with a Deſign, as is often, that the Ignorance any one betray'd, might give him the Opportunity to diſplay his own Knowledg with the more Luſtre and Advantage, to their Shame; or cenſure them when they were gone. For theſe Arts of Triumph and Oſtentation, frequently practis'd by Men of Skill and Ability, were utterly unknown to him; 'twas very ſeldom that he contradicted any one: or if it were neceſſary at any time to inform any one better, who was in a Miſtake, it was in ſo ſoft and gentle a manner, that it had nothing of the Air of Diſpute or Correction, and ſeem'd to have little of Oppoſition in it. I never heard him ſay any thing that put any one that was preſent the leaſt out of Countenance; nor ever cenſure, or ſo much as ſpeak diminiſhingly of any one that was abſent. He was a Man of no irregular Appetites; if he indulg'd any one too much, it was that of Study, which his Wife would often complain of (and, I think, not without Reaſon) that a due Conſideration of his Age and Health could not make him abate. Tho he was a Man of the greateſt Temperance in himſelf, and the fartheſt from Oſtentation and Vanity in his way of Living; yet he was of a liberal Mind, and given to Hoſpitality: which, conſidering the Smallneſs of his Preferments, and the numerous Family of Children he had to provide for, might be thought to have out-done thoſe who made more Noiſe and Shew. His Name, which was in great

great Esteem beyond Sea, and that deservedly, drew on him Visits from all Foreigners of Learning, who came to *Oxford* to see that University. They never fail'd to be highly satisfy'd with his great Knowledg and Civility, which was not always without Expence. Tho at the Restoration of King CHARLES, when Preferment rain'd down upon some Mens Heads, his Merits were so over-look'd, or forgotten, that he was barely restor'd to what was his before, without receiving any new Preferment then, or at any time after; yet I never heard him take any the least Notice of it, or make the least Complaint in a Case that would have grated sorely on some Mens Patience, and have fill'd their Mouths with Murmuring, and their Lives with Discontent. But he was always unaffectedly chearful; no Marks of any thing that lay heavy at his Heart for his being neglected, ever broke from him. He was so far from having any Displeasure lie conceal'd there, that whenever any Expressions of Dissatisfaction for what they thought hard Usage broke from others in his Presence, he always diverted the Discourse: And if it were any body with whom he thought he might take that liberty, he silenc'd it with visible Marks of Dislike.

Tho he was not, as I said, a forward, much less an assuming Talker; yet he was the fartheſt in the World from sullen or morose. He would talk very freely, and very well of all parts of Learning, besides that wherein he was known to excel. But this was not all; he could discourse very well of other things. He was not unacquainted with the World, tho he made no shew of it. His backwardness to meddle in other People's matters, or to enter into Debates, where Names and Persons were brought upon the Stage, and Judgments and Censures were hardly avoided; conceal'd his Abilities in matters of Business and Conduct from most People. But yet I can truly say, that I knew not any one in that University, whom I would more willingly consult in any Affair that requir'd Consideration, nor whose Opinion I thought better worth the hearing than his, if he could be drawn to enter into it, and give his Advice.

Tho in Company he never us'd himself, nor willingly heard from others, any personal Reflections on other Men, tho set off with a Sharpness that usually tickles, and by most Men is mistaken for the best, if not the only seasoning of pleasant Conversation; yet he would often bear his part in innocent

innocent Mirth, and by ſome appoſite and diverting Story, continue and heighten the Good-Humour. I ſhall give you an inſtance of it in a Story of his, which on this Occaſion comes to my mind; and I tell it you not as belonging to his Life, but that it may give you ſome part of his Character: which, poſſibly, the very ſerious Temper of this good Man may be apt to make Men over-ſee. The Story was this. There was at *Corpus-Chriſti* College, when he was a young Man there, a proper Fellow, with a long grey Beard, that was Porter of the College. A waggiſh Fellow, Commoner of the Houſe, would be often handling and ſtroaking this grey Beard, and jeſtingly tell the Porter, he would, one of theſe days, fetch it off. The Porter, who took his Beard for the great Ornament that added Grace and Authority to his Perſon, could ſcarce hear the mention, in Jeſt, of his Beard being cut off, with any Patience. However, he could not 'ſcape the mortal Agony that ſuch a Loſs would cauſe him. The fatal Hour came; and ſee what happen'd. The young Gentleman, as the Porter was ſtanding at the College-Gate with other People about him, took hold of his Beard with his Left-hand, and with a pair of Sciſſars which he had ready in his Right, did that Execution, that the Porter and By-ſtanders heard the cutting of Sciſſars, and ſaw a handful of Grey-Hairs fall to the ground. The Porter, on that ſight, in the utmoſt Rage, ran immediately away to the Preſident of the College; and there, with a loud and lamentable Out-cry, deſir'd Juſtice to be done on the Gentleman-Commoner, for the great Indignity and Injury he had receiv'd from him. The Preſident demanding what Harm the other had done him; the Porter reply'd, An Affront never to be forgiven; he had cut off his Beard. The Preſident, not without Laughing, told him, That his Barber was a Bungler, and that therefore he would do him that Juſtice, that he ſhould have nothing for his pains, having done his Work ſo negligently: for he had left him, for ought he could ſee, after all his cutting, the largeſt and moſt reverend Beard in the Town. The Porter, ſcarce able to believe what he ſaid, put up his Hand to his Chin, on which he found as full a grown Beard as ever. Out of Countenance of his Complaint, for want of a Beard, he ſneak'd away, and would not ſhow his Face for ſome time after.

The

The Contrivance of the young Gentleman was innocent and ingenious. He had provided an handful of white Horſe-Hair, which he cut, under the Covert of the other's Beard, and ſo let it drop: which the teſty Fellow, without any farther Examination, concluded to be of his own Growth; and ſo, with open Mouth, drew on himſelf every one's Laughter: which could not be refus'd to ſuch ſad Complaints, and ſo reverend a Beard.

Speaking of the expedite way of Juſtice in *Turkey*, he told this pleaſant Story; whereof he was an Eye-witneſs at *Aleppo*. A Fellow, who was carrying about Bread to ſell, at the Turn of a Street ſpying the *Cadee* coming towards him, ſet down his Basket of Bread, and betook himſelf to his Heels. The *Cadee* coming on, and finding the Basket of Bread in his way, bid ſome of his Under-Officers to weigh it; (for he always goes attended, for preſent Execution of any Fault he ſhall meet with) who finding it as it ſhould be, left it, and went on. The Fellow watching at the corner of the Street, what would become of his Bread; when he found all was ſafe, return'd to his Basket. The By-ſtanders ask'd him, why he ran away, his Bread being Weight? That was more than I knew, ſays he; for tho it be not mine, but I ſell it for another, yet if it had been leſs than Weight, and taken upon me, I ſhould have been drub'd. Many things of this nature, worth notice, would often drop from him in Converſation; which would inform the World of ſeveral Particularities, concerning that Country and People, among whom he ſpent ſeveral Years. You will pardon me, if on the ſudden my bad Memory cannot, after ſuch a diſtance of Time, recollect more of them. Neither, perhaps, had this now occur'd, had I not, on an occaſion that reviv'd it in my Memory ſometime ſince, by telling it to others, refreſh'd it in my own Thoughts.

I know not whether you find amongſt the Papers of his, that are, as you ſay, put into your Hands, any *Arabick* Proverbs, tranſlated by him. He has told me that he had a Collection of 3000, as I remember; and that they were, for the moſt part, very good. He had, as he intimated, ſome thoughts of Tranſlating them, and adding ſome more, where they were neceſſary to clear any Obſcurities; but whether he

ever did any thing in it before he died, I have not heard. But to return to what I can call to mind, and recover of him.

I do not remember, that in all my Converſation with him, I ever ſaw him once angry, or to be ſo far provok'd, as to change Colour or Countenance, or Tone of Voice. Diſpleaſing Accidents and Actions would ſometimes occur; there is no help for that: But nothing of that kind moved him, that I ſaw, to any paſſionate Words; much leſs to Chiding or Clamour. His Life appear'd to me, one conſtant Calm. How great his Patience was in his long and dangerous Lameneſs, (wherein there were very terrible and painful Operations) you have, no doubt, learnt from others. I happen'd to be abſent from *Oxford* moſt of that time; but I have heard, and believe it, that it was ſuitable to the other parts of his Life. To conclude, I can ſay of him, what few Men can ſay of any Friend of theirs, nor I of any other of my Acquaintance; that I do not remember I ever ſaw in him any one Action that I did, or could in my own Mind blame, or thought amiſs in him.

SIR, If I had been put upon this Task ſoon after his Death, I might poſſibly have ſent you a Paper better furniſh'd than this is, and with Particularities fitter for your purpoſe, to fill up the Character of ſo good and extraordinary a Man, and ſo exemplary a Life. The Eſteem and Honour I have ſtill for him, would not ſuffer me to ſay nothing; tho my decaying bad Memory did ill ſecond my Deſire, to obey your Commands. Pray accept this, as a Mark of my willingneſs, and believe that I am,

Your moſt Humble Servant,

JOHN LOCKE.

LETTER

LETTER II.

SIR, *Oates, 23 July 1703.*

I Cannot but think my ſelf beholden to any Occaſion that procures me the Honour of a Letter from you. I return my Acknowledgments for thoſe great Expreſſions of Civility and Marks of Friendſhip I receiv'd in yours of the eighth Inſtant; and wiſh I had the Opportunity to ſhew the Eſteem I have of your Merit, and the Senſe of your Kindneſs to me, in any real Service. The Deſire of your Friend in the inclos'd Letter you ſent me, is what of my ſelf I am inclin'd to ſatisfy: and am only ſorry, that ſo copious a Subject has loſt, in my bad Memory, ſo much of what heretofore I could have ſaid, concerning that Great and Good Man, of whom he enquires. Time, I daily find, blots out apace the little Stock of my Mind, and has diſabled me from furniſhing all that I would willingly contribute to the Memory of that Learned Man. But give me leave to aſſure you, that I have not known a fitter Perſon than he, to be preſerv'd as an Example, and propos'd to the Imitation of Men of Letters. I therefore wiſh well to your Friend's Deſign, tho my Mite be all I have been able to contribute to it. I wiſh you all Happineſs, and am, with a very particular Reſpect,

SIR, *Your moſt Humble Servant,*

JOHN LOCKE.

The

The Inſcription on Dr. POCOCKE's *Monument in* Chriſt-Church *Cathedral*, Oxon.

EDOARDUS POCOCKE, *S. T. D.*

(Cujus ſi Nomen audias, nihil hic de Famâ deſideres)

I *Natus eſt* Oxoniæ, Nov. 8. *A. D.* 1604.

Socius in Collegium Corpus-Chriſti *cooptatus* 1628.

In Linguam Arabicæ Lecturam Publicè habendam

Primus eſt inſtitutus, 1636.

Deinde etiam in Hebraicam Profeſ. Regio ſucceſſit, 1648.

Deſideratiſſimo Marito, Sept. 10. 1691.

in Cœlum reverſo,

MARIA BURDET,

Ex qua novenam ſuſcepit ſobolem Tumulum

hunc mærens poſuit.

LETTER

LETTER III.

Instructions for the Conduct of a young Gentleman, as to Religion and Government, &c.

SIR, *Oates*, 25 *Aug.* 1703.

YOURS of the Fourth inſtant I receiv'd; and tho I am conſcious I do not deſerve thoſe advantageous things which your Civility ſays of me in it, yet give me leave to aſſure you, that the Offers of my Service to you, which you are pleas'd to take notice of, is that part which I ſhall not fail to make good on all Occaſions. You ask me, *What is the ſhorteſt and ſureſt way for a young Gentleman to attain a true Knowledg of the Chriſtian Religion, in the full and juſt Extent of it?* for ſo I underſtand your Queſtion: if I have miſtaken it, you muſt ſet me right. And to this I have a ſhort and plain Anſwer: Let him ſtudy the Holy Scripture, eſpecially the New Teſtament. Therein are contain'd the Words of Eternal Life. It has God for its Author; Salvation for its End; and Truth, without any mixture of Error, for its Matter. So that it is a wonder to me, how any one profeſſing Chriſtianity, that would ſeriouſly ſet himſelf to know his Religion, ſhould be in doubt where to imploy his Search, and lay out his Pains for his Information; when he knows a Book, wherein it is all contain'd, pure and entire; and whither, at laſt, every one muſt have recourſe, to verify that of it, which he finds any where elſe.

Your other Queſtion, which I think I may call two or three, will require a larger Anſwer. As to *Morality*, which, I take it, is the firſt in thoſe things you enquire after; that is beſt to be found in the Book that I have already commended to. But becauſe you may perhaps think, that the better to obſerve thoſe Rules, a little warning may not be inconvenient, and ſome Method of ranging them be uſeful

for the Memory; I recommend to you the *Whole Duty of Man*, as a methodical Syſtem: and if you deſire a larger View of the *Parts of Morality*, I know not where you will find them ſo well and diſtinctly explain'd, and ſo ſtrongly inforc'd, as in the Practical Divines of the Church of *England*: The Sermons of Dr. *Barrow*, Archbiſhop *Tillotſon*, and Dr. *Whitchcot*, are Maſter-pieces in this kind; not to name abundance of others, who excel on that Subject. If you have a mind to ſee how far Human Reaſon advanc'd in the Diſcovery of *Morality*, you will have a good Specimen of it in *Tully's Offices*: unleſs you have a mind to look farther back into the Source, from whence He drew his Rules; and then you muſt conſult *Ariſtotle*, and the other *Greek* Philoſophers.

V.

Tho *Prudence* be reckon'd among the Cardinal Virtues, yet I do not remember any profeſs'd Treatiſe of *Morality*; where it is treated in its full Extent, and with that Accuracy that it ought. For which poſſibly this may be a Reaſon, That every imprudent Action does not make a Man culpable *in foro Conſcientiæ*. The Buſineſs of *Morality* I look upon to be the avoiding of Crimes; of *Prudence*, Inconveniences; the foundation whereof lies in knowing Men and Manners. Hiſtory teaches this beſt, next to Experience; which is the only effectual way to get a Knowledg of the World. As to the Rules of Prudence, in the Conduct of Common Life, tho there be ſeveral that have imploy'd their Pens therein; yet thoſe Writers have their Eyes ſo fix'd on Convenience, that they ſometimes loſe the Sight of Virtue, and do not take care to keep themſelves always clear from the Borders of Diſhoneſty, while they are tracing out what they take to be, ſometimes, the ſecureſt way to Succeſs: moſt of thoſe that I have ſeen on this Subject having, as it ſeem'd to me, ſomething of this Defect. So that I know none that I can confidently recommend to your young Gentleman, but the Son of *Syrac.*

To *compleat a Man in the Practice of Human Offices*, (for to that tend your Enquiries) there is one thing more requir'd; which tho it be ordinarily conſider'd, as diſtinct from both *Virtue* and *Prudence*, yet I think it ſo nearly ally'd to them, that he will ſcarce keep himſelf from Slips in both, who is without it. That which I mean, is *Good-breeding*. The School for a young Gentleman to learn it in, is, the Converſation of thoſe who are well-bred.

As to the laſt part of your Enquiry, which is after *Books that will give an inſight into the Conſtitution of the Government, and real Intereſt of his Country*: To proceed orderly in this, I think the Foundation ſhould be laid, in inquiring into the Ground and Nature of *Civil Society*; and how it is form'd into different Models of Government; and what are the ſeveral Species of it. *Ariſtotle* is allow'd a Maſter in this Science, and few enter upon the Conſideration of Government, without reading his *Politicks*. Hereunto ſhould be added, true Notions of Laws in general, and Propriety, the ſubject Matter about which Laws are made. He that would acquaint himſelf with the former of theſe, ſhould thorowly ſtudy the judicious *Hooker*'s firſt Book of *Eccleſiaſtical Polity*. And *Propriety*, I have no where found more clearly explain'd, than in a Book intituled, *Two Treatiſes of Government*. But not to load your young Gentleman with too many Books on this Subject, which requires more Meditation than Reading; give me leave to recommend to him, *Puffendorf*'s little Treatiſe, *De Officio Hominis & Civis*.

To get an inſight into the particular Conſtitution of the Government of his own Country, will require a little more Reading; unleſs he will content himſelf with ſuch a ſuperficial Knowledg of it, as is contain'd in *Chamberlain*'s *State of England*, or *Smith De Republicâ Anglicanâ*. Your Enquiry manifeſtly looks farther than that; and to attain ſuch a Knowledg of it, as becomes a Gentleman of *England* to have, to the Purpoſes that you mention, I think he ſhould read our antient Lawyers; ſuch as *Bracton*, *Fleta*, the *Mirror of Juſtice*, &c. which our * Couſin *King* can better direct you to, than I; joining with them, the *Hiſtory of* England *under the* Normans, and ſo continuing it down quite to our Times; reading it always in thoſe Authors, who liv'd neareſt thoſe Times: their Names you will find, and Characters often, in Mr. *Tyrrel*'s *Hiſtory of* England. To which, if there be added, a ſerious Conſideration of the Laws made in each Reign, and how far any of them influenc'd the Conſtitution; all theſe together, will give him a full Inſight into what you deſire.

As to the *Intereſt* of any Country, that, 'tis manifeſt, lies in its Proſperity and Security. Plenty of well-imploy'd People,

* Sir *Peter King*.

and

and Riches within, and good Alliances abroad, make its Strength. But the ways of attaining these, comprehend all the Arts of Peace and War; the Management of Trade; the Imployment of the Poor; and all those other things that belong to the Administration of the Publick: which are so many, so various, and so changeable, according to the mutable State of Men, and Things in this World; that 'tis not strange, if a very small part of this consists in Book-Learning. He that would know it, must have his Eyes open upon the present State of Affairs; and from thence take his Measures, of what is Good, or Prejudicial, to the Interest of his Country.

You see how ready I am to obey your Commands, tho in Matters wherein I am sensible of my own Ignorance. I am so little acquainted with Books, especially on these Subjects relating to Politicks, that you must forgive me, if perhaps I have not nam'd to you the best in every kind. And you must take it as a Mark of my Readiness to serve you, that I have ventur'd so far out of what lay in my way of Reading, in the Days that I had leisure to converse with Books. The Knowledg of the Bible, and the Business of his Calling, is enough for an ordinary Man; a Gentleman ought to go farther.

Those of this Place return their Service and Thanks, for the Honour of your Remembrance.

I am, SIR,

Your most Humble and

most Obedient Servant,

JOHN LOCKE.

LETTER

LETTER IV.

The best Method of Studying and Interpreting the Scriptures.

SIR, *Oates, 27 Sept. 1703.*

I Am sorry to find, that the Question which was the most material, and my Mind was most upon, was answer'd so little to your Satisfaction, that you are fain to ask it again. Since therefore you ask me a second time, *What is the best Method to study Religion?* I must ask you, what Religion you mean? For if it be, as I understood you before, the Christian Religion in its full Extent and Purity, I can make you no other answer but what I did, *viz.* That the only way to attain a certain Knowledg of that, is, the Study of the S. Scripture. And my Reason is, because the Christian Religion is a Revelation from God Almighty, which is contain'd in the Bible; and so all the Knowledg we can have of it, must be deriv'd from thence. But if you ask, which is the best way to get the Knowledg of the *Romish*, *Lutheran*, or *Reformed Religion*, of this or that particular Church, *&c.* each whereof entitles it self to be the true Christian Religion, with some kind of Exclusion or Diminution to the rest; That will not be hard to tell you. But then it is plain, that the Books that best teach you any one of these, do most remove you from all the rest; and in this way of studying, you pitch upon one as the right, before you know it to be so: whereas that Choice should be the Result of your Study of the Christian Religion, in the Sacred Scriptures. And the Method I have propos'd, would, I presume, bring you the surest way to that Church, which, I imagine, you already think most conformable to the Word of God. I find, the Letter you last honour'd me with, contains a new Question, and that a very material one, viz. *What is the best way of Interpreting the Sacred Scripture?* Taking *Interpreting* to mean *Understanding*, I think the best way for understanding the Scripture, or the New Testament (for of

that the Queſtion will here be, in the firſt place) is to read it aſſiduouſly and diligently; and, if it can be, in the Original: I do not mean, to read every day ſome certain number of Chapters, as is uſual; but to read it ſo, as to ſtudy and conſider, and not leave till you are ſatisfy'd, that you have got the true meaning. To this purpoſe, it will be neceſſary to take the Aſſiſtance of Interpreters and Commentators; ſuch as are thoſe call'd the *Criticks*, and *Pool's Synopſis Criticorum*; Dr. *Hammond* on the New Teſtament, and Dr. *Whitby*, &c. I ſhould not think it convenient to multiply Books of this kind, were there any one that I could direct you to, that was infallible. But you will not think it ſtrange, if I tell you, that after all, you muſt make uſe of your own Judgment, when you conſider, that it is, and always will be, impoſſible to find an Expoſitor, whom you can blind-fold rely upon, and cannot be miſtaken in following. Such a Reſignation as that, is due to the Holy Scriptures alone; which were dictated by the infallible Spirit of God. Such Writings alſo as Mr. *Mede's* and Dr. *Lightfoot's*, are very much conducing to lead us into a true Senſe of the Sacred Scriptures. As to the Method of reading them, Order requires, that the Four Evangeliſts ſhould, in the firſt place, be well ſtudy'd, and thorowly underſtood. They all treating of the ſame Subject, do give great light to one another; and, I think, may, with greateſt Advantage, be read in Harmony. To this purpoſe, Monſieur *Le Clerc's*, or Mr. *Whiſton's* Harmony of the four Evangeliſts will be of Uſe, and ſave a great deal of Time and Trouble in turning the Bible. They are now both in *Engliſh*, and Mr. *Le Clerc's* has a Paraphraſe. But if you would read the Evangeliſts in the Original, Mr. *Le Clerc's* Edition of his Harmony in *Greek* and *Latin* will be beſt. If you find, that by this Method, you advance in the Knowledg of the Goſpel; when you have laid a Foundation there to your Satisfaction, it will not be hard to add, what may help you forwards in the Study of other parts of the New Teſtament. But I have troubled you too much already, for which I beg your Pardon; and am,

SIR, Your moſt Humble and

moſt Obedient Servant,

JOHN LOCKE.

LETTER

LETTER V.

SIR, *Oates, 20 January 170¾.*

THE ſmall Acknowledgments I was able to make, for the Honour of your Viſit, and Enjoyment of your Company here, left the Debt on my ſide, and deſerve not the Notice you are pleas'd to take of them.

In your obliging Letter of the Thirteenth, you do me Favours, and you thank me too. If you intend by this, a perfect Acquiſition of ſo inconſiderable a thing as I am, your Worth and Virtue diſpoſe me to be as much at your Service as you pleaſe; I wiſh I found any thing in my ſelf that might promiſe you any uſefulneſs from me. That defect I ſhall endeavour to make up the beſt I can, with a perfect Eſteem, and a Readineſs of Will; which muſt ſupply the want of the Abilities of doing.

I thank you for the * printed Paper you ſent me, and am very glad to ſee ſuch a Spirit rais'd, for the Support and Enlargement of Religion. Proteſtants, I think, are as much concern'd now as ever, to be vigorous in their joint Endeavours, for the Maintenance of the Reformation. I wiſh all that call themſelves ſo, may be prevail'd with by thoſe whom your Paper intimates, to imitate the Zeal, and perſue the Principles of thoſe great and pious Men, who were inſtrumental to bring us out of *Roman* Darkneſs and Bondage. I heartily pray for good Succeſs on all ſuch Endeavours.

If I may gueſs at the Intention of the Society, by the only Man you let me know of it, I may be confident that

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* *An Account of the* Society *for promoting* Chriſtian Knowledg.

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the Glory of God, and the Propagation of True Religion is the only Aim of it. May God eminently prosper all Endeavours that way, and increase the number of those who seriously lay it to heart.

* Sir *Francis*, my Lady, and the rest of this Family, return you their Humble Service. I am,

* Sir *Francis Masham.*

LETTER V.

SIR,

Your most Humble and

most Obedient Servant,

JOHN LOCKE.

VERSES

VERSES *on ſeveral Occaſions.*

Ad Protectorem O. Cromwellium, ob Fœdera inter Rempub. Britann. & Ordines Fœder. Belgii, 1654.

PAX regit Auguſti, quem vicit Julius Orbem:
Ille ſago factus clarior, ille toga.
Hos ſua Roma vocat magnos, & Numina credit;
Hic quod ſit mundi Victor, & ille Quies.
Tu bellum ut pacem populis das, unus utriſque
Major es: Ipſe orbem vincis, & ipſe regis.
Non hominem e Cœlo miſſum Te credimus; unus
Sic poteras binos qui ſuperare Deus!

On the Marriage of K. Charles II. *with the Infanta of* Portugal, 1662.

CRowns, Scepters, Thrones, and the whole ſtate of Kings,
With all the Pomp and Majeſty it brings,
May give a Luſter to each outward part,
But cannot reach the Soul, and warm the Heart;
Such Flames have no abode beneath the Skies,
But in thoſe little Heavens, a Princeſs' Eyes.
Kings are Gods here, but yet as 'tis above,
There is no Heaven where there is no Love.

When the firſt Man without a Rival ſtood
Poſſeſt of *all*, and *all* like him was good:
Heaven thought that *All* imperfect, till beſide
'T had made another Self, and given a Bride:
Empire, and Innocence were there; but yet
'Twas *EVE* made Man, and Paradiſe compleat.
So whate'er Fruit our *Eden* can afford
Of Peace, or Glory to its mighty Lord,

Tho loyal Hearts labour to make his State,
As are their Wishes, or his Virtues great,
And the glad Nations bless their Happy Fate,
Due Homage, and Heav'n knows to pay,
Yet all our best Endeavours for his Bliss,
Do perfect our own Happiness, not his.

That Work is Yours (Great QUEEN) and that to You
We leave, which three whole Kingdoms could not do:
'Tis you must crown, and fill that Heart, the Fates
Meant the Controuler of the Western States.
A Heart so fram'd as if 'twere made, and fit
Only for you, and all the World for it;
Whereof you could at distance make a Prize,
Without the common Method of the Eyes.
So rules great *JOVE* with Flames, whose Influence
Works without Aid or Notice of the Sense.

When on your CHARLES, from Home and Throne exil'd,
Fortune still frown'd, and all the Ladies smil'd;
Unmov'd with both, a direct Path he knew
To tread, to hidden Happiness and You.
So the skill'd Pilot, when the Waves engage
To sink the Ship that plays upon their Rage;
If dark and threatning Clouds his Pole-star hide,
Regards not all that shine in Heaven beside;
A steddy Course by that Star safely steers,
Which no where, whilst the Tempest lasts, appears.

He saw, and slighted all the rest; but You
Were th' undiscover'd World, his rich *Peru*,
Stor'd with those Mines of worth, which yet retain
The Golden Age, or bring it back again.
'Tis want of Worth calls for a cautious Eye
To scan each part, and Blemishes descry.
He's fondly nice, that would be loth to come,
Unless h'had seen it, to *Elyzium*.
He search'd the World, and view'd it every part,
But found all these too little for his Heart:
Two things alone remain'd hid from his View,
Could make him fully happy, Heaven and You:
Like Heaven you come, with Ravishments of Bliss,
Desir'd unknown, at once seen, and made his.

Ad T. Sydenham, M. D.

In Tractatum ejus de Febribus. Ann. 1675.

Febriles æstus, rictumque ardoribus orbem
Flevit, non tantis par Medicina malis.
Nam post mille Artes, Medicæ tentamina curæ,
Ardet adhuc Febris, nec velit arte regi.
Præda sumus flammis; solum hoc speramus ab igne,
Ut restet paucis, quem capit urna, cinis.
Dum quærit Medicus Febris causamq; modumq;
Flammarum & tenebras, & sine luce faces;
Quas tractat patitur flammas, & Febre calescens,
Corruit ipse suis victima rapta focis.
Qui tardos potuit morbos, artusque trementes
Sistere, Febrili se videt igne rapi.
Sit faber exesos fulsit tibicine muros,
Dum trahit antiquas lenta ruina domos.
Sed si flamma vorax miseras incenderit ædes,
Unica flagrantes tunc sepelire salus.
Fit fuga, tectonicas nemo tunc invocat artes,
Cùm perit artificis non minùs usta domus.
Se tandem Sydenham Febrisq; Scholæq; furori
Opponens, Morbi quærit, & Artis opem.
Non temerè incusat tectæ putredinis ignes;
Nec fictus, Febres qui fovet, humor erit.
Non bilem ille movet, nulla hîc pituita: Salutis
Quæ spes, si fallax ardeat intus aqua?
Nec doctas magno rixas ostentat hiatu,
Queis ipsis major Febribus ardor inest.
Innocuas placidè corpus jubet urere flammas,
Et justo rapidos temperat igne focos.
Quid Febrim extinguat, varius quid postulat usus,
Solari ægrotos quâ potes arte, docet.
Hactenus ipsa suum timuit Natura calorem,
Dum sæpe incerto, quo calet, igne perit:
Dum reparat tacitos malè provida sanguinis ignes,
Præluit busto, fit calor iste rogus.
Jam secura suas foveant præcordia flammas,
Quem Natura negat, dat Medicina modum.

Nec ſolùm faciles compeſcit ſanguinis æſtus,
Dum dubia eſt inter ſpemque metumq; ſalus;
Sed fatale malum domuit, quodq; aſtra malignum
Credimus, iratam vel genuiſſe Stygem.
Extorſit Lacheſi cultros, Peſtique venenum
Abſtulit, & tantos non ſinit eſſe metus.
Quis tantem arte novâ domitam miteſcere Peſtem
Credat, & antiquas ponere poſſe minas?
Poſt tot mille neces, cumulataque funera buſto,
Victa jacet parvo vulnere [illegible]
Ætheriæ quanquam ſpargant [illegible]
Quicquid ineſt iſtis ignibus, [illegible]
Delapſæ cœlo flammæ licet [illegible]
Has gelidâ extingui non [illegible]
Tu meliora paras victrix Medi[illegible]
Peſtis quæ ſuperat cuncta, triumphus erit.
Vive liber, victis Febrilibus ignibus unus;
Te ſimul & mundum qui manet, ignis erit.

FINIS.